

To the Quenes Maiesties
poore deceiued Subiectes of the North
Courtrey, drawen into rebellion
by the Earles of Northum-
berland and West-
merland.

Written by Thomas Norton.
And newly perused and en-
creased.

Seen and allowed according
to the Quenes Injunctions.

16-662

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A
beit I knowe not by what
name wel to cal you, sithens
you haue lost the iuste name
of Englishme by disturbing
the common peace of Eng-
lande, with cruel invasion and spoile lyke
enimies: and the Queenes subiects you can
not well be named, haing thowne away
your due submissiōn and obedience: and yet
her Subiectes still must you be, and cannot
enjoy the name of lawfull enimies, beyng
vnder her highnes authoritie of correction,
not to be rausomed, nor by the curtesie of
Parshall law to be dealt with as iust eni-
mies, but to be executed as traitors and re-
bels: Christians I can not terme you that
haue defaced the Communion of Christi-
ans, and in destroying the booke of Christes
most holy testament, renounced your parts
by his Testament bequethed vnto you: Yet
I remeber what you haue ben, by country
englishmen, by nature our kinsmen and al-
lies, by allegiance subiectes, by profession
Christian men: I pitie what you now are,
by cruelty and spoile of the land worse than
enimies, by unnatural doings farther from
dueties of loue than extremest strangers, by
rebellion traytors, by blaspheming Christ

A.ij. our

our Sanctoz, and destroying the monumen-
tes of his Religion, worse than Jewes and
Infidels: Lastly I dee not wholly despeire,
though you be farre gone, what by god ad-
uise and repentance hereafter you may be, if
you shall celte from outrages, assay the day-
ly mercie of our God, & the oft approued cle-
mencie of our most gracious Queene, wher-
by you may become agayne preserued En-
glishmen in Englannde, reconciled kinsmen
and friends, pardoned subiects, and reformed
Christians, who otherwyse stand in state
to vndo your selues, your wyues, chyldren,
and posteritie for ever, to feele the sharpe re-
uenge of her maiesties necessarie justice and
due execution to be most rigorously laid vpō
you by her invincible power, & by the hands
of her true loyal subiects, to lose al that you
posseſſe, to die with shame, and (that is most
terrible and grēuous) to die in state of dam-
nation. The considering of these your perils,
with much compassion of you, & with some
(though but smal) remnant of hope, that be-
ing admonished by hearing your frends, and
somwhat alredy touched by felling your sel-
ues, you will be called backe to a more gra-
cious & happy way, hath moued me to wri-
ting unto you. Though it be hard to think, that
other mens wordes and wriſting can with-

draw

drawe them, whome their owne dutes & most
evident danger coulde not withhold, yet by
cause (not excusing your wicked following
them) I impute one great part of your moſt
heinous fault to other mens wicked persuasions,
so I dos not wholly despeir of your
amendeinent by better aduiseſ. I shall ther-
fore beseeche you, for the honour of God, for
the quiet of the realm, for the safetie of your
selues, your liues, poſſeſſions, wiues & thi-
dren, for preſeruation of your poore ſoules
from euerlaſting death, to hear my poore cou-
ſell, as of one that is carefull for you, & har-
tily prayeth GOD to giue you his grace to
haue true re penance, to obtein his and the
Quenes maiesties mercifull pardon, & that
your daungerous beginnings may be exa-
mple to reſtreine both your ſelues and al god
ſubiectes from lyke mischiefe hereafter. I
know byles launced before their ripenesſe,
are not thereby well cured: yet hope I that
the rancour and ſoſe of your diſordres hath
by this time growne ſo farre and gathered
as much yll humour as it can, & the ſame ſo
rotteneſſe with your own pains & calamitie,
that you are not altogether vngripe & unre-
dy to receive the meaneſſe of your healing, ra-
ther than to continue, till you muſt of neceſ-
ſtie be cutte off as vncurable and despeircd

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mem-

members. Cal I pray you to remembrance your matter, cause, & quarell, and therewith the ende wherto it tendeth: the shewes and colora wherwith it is cloaked, and therin the likelihood of those successes that you are promised, with the hope of your aids, complices fauoures and succours: the states and qualities of those that haue misguided you: how farre you be any way bound unto them, and to whom you rather be bound, and for what causes: the maner of youre owne doings in following them: the power and force of her maestie, her true subiects, and other bent against you: your own manifest mischies and daunger, both bodily and ghostly: almighty Gods infinite mercy, and the Queenes Maiesties excessive clemencie.

heir cause
ad intent.

Your very matter, cause, and quarell in dede, is not any enterprise for your commoditie, nor meant for your benefite, no more than if you were set on worke to hang your selues, suche godwill they heare you that thus deceiue you. The very matter in dede is this, to alter the state and government of the realm: to ouerthow her maesties our most gracious soueraigne Ladie crowne & dignitie: to satisfie the nede and pouertie of such your leaders, as are fallen into lack by their leud vnthriftinesse and wastfull spending

ding in mosse biles things and doings : to set
vp the ambition of most vnworthy persons:
to serue the turne of our foigne enemies, by
whom entending our generall destruction,
your misleaders are both with present mea-
nes & great hopes most traiterously corrup-
ted : to aduance a fayned and false title, that Magnæ s
altera Ro
hath neither foundation of right & law, nor
can stande with the safetie of the Queenes
Maiestie, and can not but most manifestly
threaten to the realme spoile, ty;anny, alie-
natiō of honoꝝ, of soueraigntie and of necel-
sary defence, with most gredous bondage to
straungers vniust power. To which cause
whosoeuer shall by meancs of alliaunce,
league, confederacie, or other bond of fauour
whatsoeuer, knit or ioyne himselfe, can not
in right consideratiō be seuered from the sc-
cietie and staine of your treason and rebelli-
on, nor can be any other but a daily daunge-
rous underminer of the Queenes most ex-
cellent Maiesties Crownē and lise, whome
God long preserue, euen to your benefite
howsoeuer poze soules you be abused. This
is your naked cause, howsoeuer your sedu-
ters haue clothed it. Let eche of you weye
with himselfe, (soꝝ so it standeth you vpon)
what he hath heard and vnderstode among
you, what forme of conditions he knoweth

A.iiiij. would

wold content your Captayns, what change
would please them, what successe he looketh
for if your treasons might prosper, what at-
tempts haue ben given, for which of the Mo-
bilitie destruction they preted themselves
to be carefull, what course that Nobilitie
hath taken, what maner leages, alliances or
cōloynings they haue entred, what metings
they haue had, what saythes and promythes,
and whereto they haue bene given, if theyr
owne proclamation say true, and do not ra-
ther sculaundre Nobilitie to deceiue you: and
so shall you easely deciser and plainly se the
matter to be as I haue disclosed it. Which
course to folow, what were it els, thā to re-
sist the ordinance of almighty GOD, to re-
iect his most inestimable benefit, a most gra-
cious Queerne our midst deare mother, nurse
and protectrice, to draw upon vs the yoke of
a cursed and abominable rule, of most vile
and cruel example odious to God and man,
to shake away a mest peasseble gouernment,
to pull upon our owne headeys by Gods iust
plage moste miserable calamite & slauerie,
and to be parteners of his iuste revenge for
the notorious evils of those, whose yoke we
should so ſeke to enter? And yet a change
must be made by your wyſe leaders great
discretions, a noble change forſoth.

SOME

in yll
change.

Some of you perhaps, see nothing but the outward shew & colour; bycause you loke to nothing else, which yet God wot is ful il fauoured. Your great Captains (a likely matter) pitying the soule disorder of the realme of Englād, so empouerished and decayed frō the maruelous welthy state wherin Queen Marie lefte it, so far indettē beyond the expenses of infinite treasure that King Philip brought and left in this land, so subiectē to strangers that had so small likelyhode to haue ought to doō hāre in Queenes Raigne so troubled with forrein warres and invasions as we haue ben in the. viij. yeares & more of the Queenes noble gouernment, so defrauded of due execution of iustice, that no subiect can haue his right by lawe (wher in ded none wanteth his right but they and you that yet want your due execution, but may haue it time ynough) and that most lamentable is those god devout men, as your holy Earle of Westmerlande and other, in whom no kinde of lewdnesse lacked, but rebellion, which they haue now addē to make vp their full heape of iniquitie, y they might be perfisly starke nought, being grāued sooth to see God ill serued in the common oder of prayers, preaching, and administratiōn of Sacramēts, and specially in this, that

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Ironia.

Mass of the
Holy Ghost.

Their pro-
clamation.

the boke of God lieth open to the people, and
that god is serued after gods own teaching:
to remedy all those mischies, these notably
well chosen men, like themselves, hane cal-
led a noble Parlement & Convocation, that
is, a route of unlearned rude Rebelles, for
getting all dutie to God, Prince, Countrey,
Neighbours, and all that ever honest is: and
in this depe, wise and godly assembly, by the
inspiration of the Diuels spirite, whom un-
der false name of the holy Ghost, they haue
in abominable sacrifice called vpon, it is at
length decreed, enacted and proclaimed, that
your two Erles with the rest of their factio
are the Quæncs true and faithful subiects:
that they haue a god meening: that nobilitie
haue given their faith to further it: that dis-
ordered and euil disposed persons about the
Quænc, seeking their owne aduancements,
haue ouerthown true religio, disordred the
realm, and sake destruction of the Nobilitie:
that these your god gouernours will with
the helpe of GOD and god people, redresse
things amisse, and restoze ancient customes
and liberties to the Churche and realme.
Finally, they enforme of a great purpose of
straungers to correct and chasten vs, to the
hazard of the Realme, which they will auoyd
by hazarding it theinselues. And after the
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ende they say, God save the Queene, when
in their doings and discourses before, out of
al course of dutie, they haue plainly shewed
it is not our quæne, Queene Elizabeth that
they meane.

They mean
not our
Queene.

Blynd men may iudge no colorz. A man in
a dark place without light, or he whose eies
be blindfold or couered with any thing that
he can not see through, or he that obstinately
winketh, is as unapt to discerne colours as
he that is stark blynd. Wherefore if you wil
rightly iudge of these coleures, and see what
they bee in daede, you must come out of that
blinde corner of rebellion and error, whereso
no truthe shyneth, you muste shake off the
veyle or couering of wronful affection and
misunderstanding, and you muste leauue win
king at your owne faultes and follies. And
principally you must pray to almighty God
to ope your eies to give you his grace to see
truthe and finde mercy at his handes. And
thus prepared, I beseech you descend to con
ferre these gay colours in the bzoade light.

Your Earles (say they) are the Queenes
true subiects. Suppose it soz the time & soz
the questions sake, as they wold haue you,
but soz the time and soz their purposes sake
to take it that they understand or mean ther
by Queene Elizabeth our most gracious so
veraigne

They are
not true
subiects.

Marius and
Sylla.

neraigne Lady, & not any other that would
bring upon vs Mariana tempora, the mis-
erablest dayes that euer Rome or Englannde
felte. Farre doth the proportion of duety of
subiectes to the Prince, excede the duety of
seruautes to Maisters, or children to Pa-
rents, yea or wyues to their husbandes, the
very neareſt conioyning in humain fellow-
ſhip, euen ſo farre as a Realme excedeth a
private familie. But if one of your owne
ſeruaunts, children or wiues, ſhould do that
without your wil, yea againſt your wil and
erpreſſe commaundement, that your Cap-
tains and you haue attempted without and
againſt the Queens highnes pleasure, wold
you accōpt them god ſeruaunts, god chil-
dren, or god wiues? If the ſeruaunt ſhall de-
parte from his Maisters ſervice wythout
leauie, the childe from his fathers obedience,
the wife frō the ſocietie of her husband, with
out his contentement or pleasure knownen,
the caſe being ſuppoſed your owne, you can
not like it. If they ſhall put on armour and
weapon, and become terrible, or threaſten
force to the maſter, Father, Husband, or the
reſt of the familie: if the caſe (I ſay) were
your owne, you wou'd moſe miſlike it. If
they ſhall threaſten to pull away, to baniſh,
to deſtroy thoſe frendes or god ſeruants, or
the

the rest of the children whome the maister,
father or Husbande dearely esteemetb, by
whose good trauaile, cherishing and dutifull
ministerie and attendaunce, the maister,
father, or husband is serued and preserved, &
mainteineth the cōmodities of his counte-
nance: this being your own case, you would
yet more disallow it. If they shall misen-
treat, robbe, spoyle, mayhem, and murder
some of the rest of those other seruauntes,
frendes & children that the maister, father,
or husband so dearely loueth, & for his bene-
fit comfortably weth: were it in your own
case, you wold now abhor it. If by no war-
ning, prohibition, request, promise of recon-
ciliation, threatening or otherwayes, they
will cease off prosecuting their enterprize:
the case being your owne, you would hielie
stomacke it. If notwithstanding all these do-
ings, proceedings, continuings, neglecting
of threatenings, reiectyng of faire speache
and promises, these risers, withstanders, in-
uaders, robbers, murderers, contemners,
without licence, against the authozitie, a-
gainst the open declaration of his own will
and meanes of pacification sought by the
maister, father, or Husbande, will still say
and maintayne that they be true and faith-
full seruauntes, humble and obedient chil-

Dren,

bren, god and louyng wyues : yf the cases
were your own, you wold not beleve it.

The Quenes maiesie Quene Elizabeth
is by all right the Souerayne Lady & Mai-
stresse of vs al, and of you tw., & that must ye
otherwysse acknowledge or otherwise fele, or
both, to your terreut I speake it. Her grace
is the most louing mother and nurse of all
her god subiects, to your shame and reproch
of unkindnesse I say it. Her highnesse is the
Husband of the comon weale, married to the
realme, and the same by ceremonie of ring
as solemnly signified as any common ma-
riage is, to our great confort and confidēce
I reherse it. Whal your captains forsake her
seruice, and tell you they are god seruants?
Whall they or you resist her authozitie, & re-
fuse her blessing, & say thei or you be her god
children? Whall they leuer the knot of loue
and agreement betwene her and them, and
yeide their bodies to a notorious adulter, &
yet say they breake no bonde of this sacred
wedlocke? Call their doings to mynde, per-
use them, wey them. They haue long agoe
nourished this treason in their harts: they
haue bene long prouiding for it: it was
brought to her maiesie and her counsell by
advertisements: they haue bin tenderly delt
with, priuately admonished of the rumors,

the

the matter so signified vnto them, as if her
highnesse were lothe to beleue it : themsel-
ues haue forsworne it, with great othes &
detestation, protestinge themselves to be frē
from it. Wherin note I pray you the great
indulgence towarde them cuen with the
most that any subiect in highest place may
use in cases touching his Soueraignes safetie,
whereof he ought not to be prodigall.
And yet could none of these two great kind-
nesses moue them. Note withall how like-
ly they are to professe a true Religion, that
holde this Principle To keepe no fayth, vse ^{Papistes} teache to
no loyaltie, regarde no othes and promises keep no
made with attestation of God, and auow ^{no} faith.
ing themselves to renouncyng of heauen
and to eternall damnation. Note also how
likely they are to say true to you, in the
things they bear you in hand, or in keping
promise with you for your succour, defencē,
or standing by you in extremitie, if their
selues might haue any hope to escape, and
leauē you to Gods mercy, or rather to your
owne misery and most hard aduenture. For
surely they do in the while but vse you for
a buckler, to hold vp betwene them and the
strokes for a time, and at length when they
be ouerlayde, they will throwe away their
buckler that they may run away the ligh-
ter, if they and their buckler both bee not
alsoe

asorehand beaten downe to the grounde.
But these god men well respecting Religion, that respect no Faith, nor will kepe any with you more than they haue kept with the Quene & her Officers, being called at length by order to purge them selues, refuse to appere : being more earnestly called vpon to come & declare their innocencie , they enter into actuall Rebellion, raise vp you and other to kepe themselues from the face of iustice , & yet they haue put on a visor of great vertue : and where indeed not being able to clear themselues, and answer their traiterous leagues and deuises, they vse you for the time to staye their apprehension , till they may otherwise provide their escape, they beare you in hande that with all reverence they remaine her true & faithfull subiects. Is not this a plaine counterfeit color? There is no white without whitenesse , no god without godnesse, none true without truthe , none faithfull without faithfulnesse , no subiect wythout subiection & obedience. What do they herein else but as all other traytors & rebels haue ever and ordinarily do, pretend themselues to be true subiects,knowing otherwise that simple subiects wold not follow them at al?

These god religious Erles and Captaines

nes that so much inneg against faith which
they vse not, and bragge of the value and
merites of god workes whereof they haue
few, now let thei if they will proue their co-
lour true, that they be as they pretend, shew
me their faith by their workes, their white
by their whitenesse, proue themselues trus-
ty true dealing, with god in their periuries
with Prince in their rebellion, with subiect
and neighbours in their spoyles and robes-
ries, and well paying their dettes, yea with
your selues in so fowly abusing you. Let thei
proue themselves faithfull subiects in their
refusing to come to answer, in their rising
without warrant, their resistance without
yelding. All these enormities they still con-
tinue, no gentle vsage, no good meane re-
straineth them. Alas the case is too playne.

They say they haue good meanyng. If it were so, it would procede by good doyng, and led to good ending. But what good meaning good are such god men like to haue? D^r whatsoeuer is god meaning, be these likely to light first vpō it, or fitly chose to further it? Somwhat must be said, or nothing can be done. Some shew must be made, or no man wil follow. How easie is it for the noughtiest per- son to say he meaneth well: but how plaine is it on the other side for every reasonable

B.j.

man

man to see, that he that doth vngraciously
meaneth ill: and he that putteth in execution
horrible and vngodly factes, continueth and
reioyceth in the, riseth without his princes
warrant, armeth her subiects without au-
thority, employeth their force to her terror,
bedeth all his doings to tumult and vprore,
destrogeth the boke of God the most comfor-
table iuel in the wold published with the
princes power and commendation, wheris
eche man is truly taught how to do well in
deede, this man I say that doth thus ill, mea-
neth not well how god soever he say his
meaning is. Discerne the tre by the fruits,
the faith by the wroks, the saying by profe,
the pretended meaning by apparant deedes.
These men meane shrewdly & spake ver-
y falsely, when they say they meane well,
and yet do so ill. If they meane well to the
Queene, when they thus resist her, it is pos-
sible they will vndoe you too, and yet beare
you in hande they meane you well. They
meane to you daungerously euill, and they
meane to themselves foolishly well, in thru-
sting your bodies betwene them and their
duc danger, while such shifte wil last, and till
they may spy a better. But you shall do well
to discerne their ill meaning: let them aun-
swer their faults, & repent you your faults.

¶

¶ Such a god meanyng on your part may
rise a god doing, and hap a better spedding
than is yet to be looked for.

But see in what forme and particulari- Nobilitie
ties this god meanyng is expressed. Nobis flandered.
tie (say they) and other haue given theyz
faith to further this lewd meaning. If any
such confederacie be, as it is not so great as
you be borne in hande, it shall be god to the
parties to purge them of that ielousie in
true service against your Captaynes and
you. Neither can any be free from the spotte
theroſſ, that shall be founde to aduaunce, fa-
vour, maisteyne or ioyne himſelfe to any
estate or title that impoſteth her maiesties
daunger, or hath impugned her higbnelleſſe
ſafetie, right, or dignitie. No, no, this is but
a colour to ſlaundre Nobilitie, and deceyue
you with vaine hope of desperate ſuccours.
You ſee you finde it not, you are deſtitute
and diſappoyneted of it. If ſuche leagues
had bene, neuer looke that they will keepe
faith with you that breake it with theyz
Prince, or will ioyne with you beying no
Stronger than you be to beare them barne-
leſſe. Looke ſooner that Nobilitie will the-
rather employ themſelues for her Maie-
tie agaynst you, to cleaſe and revenge
this great infamie and diſhonour with your

B.ij. iust

The rule of
hree gou-
ers.

Great waste
in the mcl-
ing.

inst destruction. Will þis it, that they had so, and were isyned together to aduaunce thys god meanyng, wherof God wote you are fowly begyled. What is it I pray you, or what grounde hath it? What hathe her maiestie or hir counsell offended? Wherin is the Realme so daungered and oppressed, that it must haue violent remedy, it may abyde no delay of counselling, no ordinarie meane of reformation: Northumberlande, Westmerland & Swinborne, like Catilene, Lentulus, and Manlius, muste erect a newe Trimuirate to repaire or newe melte and fashion the decayed common weale of England: Forsooth disordered and yll disposed persones aboute the Quene haue marred all. Disordered sayth my Lorde of Westmerlande: Ill disposed, sayeth my Lorde of Northumberlande: about the Quene, say god fellowes, wight riders and robbers in the borders of two Realmes: O vertuous men. O holye theunes. O well meanyng traytors. O lykely surmise. Is there any greater disorder than rebellion? Is there any worse disposition than Treason? Is there any greater falshode than thus to defame the Quenes mooste noble gouernements? Are you so blynde not to see the Quene touched, though, to begyle you, hir name

name be spared? Come they, whome you call disordered, to the Queene uncalled? Are they not of her Maiesties Councell by her wise and god choyce? Deale they not in the causes of the realme to such ende and with such meanes as her maiestie appoin-
teth? Do they any thing without her au-
thoritie and god likyng, as there is god
cause? Make they any lawes, require they
any subsidies, do they the greatest thin-
ges, without assent of the whole Realme,
your owne assent by your deputies & Bur-
geses, yea your owne forsworne captaines,
in open Parliament, whereunto her Ma-
iesties assent is had? or in cases out of par-
liament, is ought put in execution without
her highnesse will and pleasure? Do they
their things here, trow you, as you do your
things there? O impudent beasts to bears
you so in hande. O deceiptyng fooles you to
beleue it. But O madde doltes so rashly to
hazard your possessions, lyues, god names,
wines, children, hauoure, yea soules, and
all vpon credite of so false reports. It is her
Maiestie that dwthe these god thyngs her
selfe, and honourably auoweth and invinci-
bly will vpholde the dwing of those thyngs
which your captaynes call misdoings, and
will defende the persones of these god and

The Queen
name for-
borne, to
sclander her
Councell.

Noble counsellors that serue her in her god
gouvernance of her estate, with the assis-
tance of almighty God in her right; and the
dutifull seruice of all her true Nobilitie and
her faithful subiectes against all Rebelles,
traytours and enemies, whatsoeuer they
be, eyther within the Realme or wythout.
Thus knowe ye, that her Maiestie tar-
keth upon her the iustification of her go-
vernment, and her Counsels ministerie
therin. Wherfore when your Earles ac-
cuse these about the Queene, they accuse
the Queene herselue. It is but coloure to
abuse you. They would say the Queene, if
they thought you would well take it. And if
GOD were so farre angry with vs as to
givē them miraculouſe victorie agaynst all
likelihod, yea and in mans eyes agaynst all
possibilitie, no doubt her Maiestie shoulde
ſaile it with the ſowlest indignitie that e-
uer was ſeen in earth. And if it lay in them
to ſpoile her maiestie and the realme of her
god Counſellers, their ſlender curteſie to
her person woulde ſone appeare. Ceafe then
to be ſo beguiled, take that shadow away,
and take it as truthe is, that your Earles
proclamation in deede ſaith, though not in
the ſelue ſame ſyllables, that the Queenes
Maiestie with her Nobilitie, Parliament,

and

and Counsell, haue done these mischiefes
that my lord of Westmerland and his fel-
lowes must redresse in hast. And these no-
bilitie and counsellours your wyse god ru-
lers call disordered and euill disposed per-
sons. If you know them not, wil you beleue
that so wyse, learned, vertuous and noble a
Quene calleth to her Counsell disordered
and euill disposed persons? Yea moxe, if you
know the not, will you beleue that so great
weakenesse and pouertie, wherein her ma-
iestie founde the Realme, is (thankes be to
God) repaired: so great quietnesse and peace
procured and kept: so god and equall distri-
buting of iustice maintained: such amitie
with neighbours, such loue, credite, yea awe
of her highnes among sovreine princes and
Potestates, conciled and vpholden, so firm-
ly, and so many yeares: will you beleue so
great thinges, so well done, so long con-
tinued, by disordered and ill disposed per-
sones? If you know them, then nede I say
no moxe. You know your proclamation is
false, you know they bee flaundered, you
know your selues be deceyued. GOD gene
you grace to know howe to recouer your
selues agayne. But on the other side, when
you remember that which you daily see, the
vanities, the voltishnesse, the borrowings

The Course
not disorder
nor il dispol

The rebel
orders and i
dispositions.

B.iiiij. with

Without caring to pay, the prostitute abuse
Without regarde of chasteitie, the leude vn-
christiness without respect of well getting
or wel spending, the rashnesse without dis-
cretion, the ungodly life without al vertues,
the glazious lustiness wythout feare of
God and without all foundation of hone-
stie, the adulteries, fornications, theftes,
robberies, spoyles, murders, and other mis-
chieves, in some of your Captaynes proflis-
sely open and daily exercised, even with the
gay name of a ioly stoute Gentleman and
lusty courage, and in some of greatest ra-
uenie, yet lyke Raynard the Foxe cloaked
With some more hipocrisie : these when
you marke and wey truly, as you see them,
daily apply the wordes of disorderd and ill
disposed persons as you see them deserued.
Let every worke haue his true name. And
now sae these coloures. Rebelles are called
true subiectes : the Quenes maestie is na-
med with honour, and touched with dishon-
our : her doinges, that they may be moze
frely slandered, are imputed to other whom
they dare moze boldly defame : you are led
against the Quene, & borne in hand against
other : Nobilitie is falsely charged : foule
treason is called god meanyng : periurie
chalengeth to be beleued: common robbers
and

and thenes adulterers, murderers & rebels
are wel disposed persons : the Quenes ma-
testies counsel and true nobilitie are called
disorderd and yl disposed. Alas these coloures
are so black, that they will take none other
hue. Marke well. If you beleue these, you
may not saye you are deceyued otherwyse
than wilfullly; the matter is so playne.

But what haue these disorderd and euill
disposed counsellors about the Quene done
say you : ouercome true and catholike reli-
gion, disorderd the realme, secke the destruc-
tio of nobilitie. O shamelesse falshodis, O fa-
ding, iasse and bayne coloures. Come out of
darknes, open your eyes, cary them into the
light, hold them against the sunne, try them
and iudge of them. They haue ouercome
true religion, say your seducers & false tea-
chers. Is there any alteration of Religion
made so rashly as your rebellion: or techeth
it so vngodly doings as you do execute: or is
it receyued from any other than from the
woorde of Godhimselfe: If you wil haue a-
ny religion, I trust you will haue Christes
religion, If you will haue the religion of
Christ, I hope you will best beleue himself
to tell you what it is. If you will here him
selfe speake, you may not destroy his word.
Cuen they that would deceyue ye most can-

not deny that the holy Bible is the word of God, whatsoeuer is taught therin is truth, whatsoeuer is against it, is heresie and falsoode. How thinke you then, doe they meane you wel that take Gods word frō you, that destroy the Bible, teare and treache vnder sets the Scripture of the woord of God, soz bid you to heare or know that wherby only you should heare and know truthe, and learn to see their falsoode : can they wilche you to see that would take away your light : can they wilche you to farc well, that would deprive you of your fode : The blasphemie is hainous, the offence dangerous, this path is not the way to true Religion, but to errore, whiche they wold haue you see, that persuade you to blidill your selues against the itruth of Gods Gospell.

Besides your destroying of Gods booke, can ye thinke that they meane to draw you to true & Catholike religion, that persuade you to destroy the monumentes of Christian Communion : Read or heare the whole forme of that seruice, iudge of every word and sentence, and then shall you see what conforte your false deceyvers haue taken from you. Compare what god you find in that, and what edifying in the contrarie : what sweetenesse it is to joyne with Gods congreſſ

Breaking
the Com-
munion ta-
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congregation in partaking of Christes body
and bloud by meane of his Sacraments,
and what banitie or rather sorrow it is to
gaze vpon a chefe that robbeth you of that
treasure, pretendeth to take it all himselfe,
and holdeth vp that whiche he calleth a Sa-
crament : as it were in insultation and tri-
umphhe ouer your silly simplicitie. Doe but
heare, reade and knowe the things that ye
yet despise, I dout not Gods grace shal crepe
into you for your comfort.

Where thidly you haue raged against Cruelie to
the mariage of Gods Ministers, beholde maried
your owne madnesse. I hope you be not all
popishe Priestes Bastardes, thus rebelli-
ously to rise for the hono^r of your false Fa-
thers. Do you thinke al your popish priestes
to haue lived chast? Knowe you not their
olde incontinenc commonlye misnamed
lustinesse and god fellowshyp? Remem-
ber the examples your selues. Is marriage
worse than whoredom? was it not by them
selues taught to be a Sacrament? Is it not
the holy ordinaunce of God? Is the mariage
of your selues and your foefathers bee-
come vncleanness, or displeasing to God?
Thinke not so yll of your selues. No, no,
there is another matter. You are begyled
p^{ro}p^{ri}e soules, luke home to your owne beds,
p^{re}cserue

Shrift was a
shrewd pick
lock to wo-
mens cham-
ber dores,
and Lent
was lewd
preester har-
vest to stote
them of har-
lots for all
the yearc
after.

preserue the cleanenesse & honestie of your
houses. This is a quarell wholly lyke the
olde rebels complaint of enclosing of com-
mons. Many of youre disordered and euill
disposed wyues are muche aggrauued that
Priestes which were wont to bee common
bee nowe made seuerall. Hinc ille lachry-
mæ, there is the grafe in deede. And truth
it is, and so shall you fynde it: few women
stoyme againstte the marriage of Priestes,
callyng it vnlauffull, and incensing men a-
gainst it, but suche as haue bene Priestes
harlots, or sayne would bee. Content your
wyues yours selues, and let Priestes haue
their owne. And for whole Religion, re-
seyue it as God hath taughte it, reade his
word: and for the deliuerie and explica-
tion of it, it behoueth you, being no better
clerkes than you are, to credite the whole
Parliament, the learned Clergie of the
Realme, and those that teache you by the
booke of God, & lerne it in such sorte and pla-
ces as it is to be taught. Your Campe is no
good schoole of Diuinitie. Your churches as
they were reformed, the word of God read
in suche tong as you vnderstode it, the Ha-
cramentes ministred to your conforte: in
suche sorte as you myghte keele the sense of
them and bee edified by them, the good ex-
amples

amples of your spinisshers living in holy
matrimonie with their owne wyues and
absteyning from yours, their teaching you
obedience, justice , and charitie , be the
meanes to learme truthe.

And yet if errors had ben taught, this is
not the waye to come to amendment.
Knowe of those that complaine of the ouer-
throwing of that religion that liketh them,
if euer they sought god meanes to defends
it and were denied, if euer they offered con-
ference where it was made and were re-
fused, if euer they maynteyned it in places
conuenient by the woerde of God and were
not fully, truly and charitably aunswereid:
Thinke you hir maiestie & the wiest of the
realme haue no care of their owne soules,
that haue charge bothe of their owne and
yours : Thinke you they woulde haue en-
tered into the troubles of changing religi-
on, vnlesse very truthe, conscience and zele
for all our soules had enforced them ? God
wote you are deceyued , you are oute of the
waye for true vnderstanding religion, you
are oute of the waye for true seeking it, and
ye are very far oute of the waye in thinking
that your captaynes haue any care of it.

They abuse you in this as in the rest.
They regarde no Religion , that goe so ir-
reli-

religiously to worke. All is but shewes, and
hypocrisie. They haue frequented the Ser-
vice established by common autho;ritie, they
haue receyued Goddes Communion with
his Churche, they haue commended it,
which if they had had the contrarie Religi-
on to hart, they would not now might haue
done, unlesse they woulde confess them-
selves such as you ought not to beleue. But
the truthe is, they knowe that soz want of
sufficient Preaching, and especiallye soz
want of grace to receyue the truthe of God
Preached, and partly also soz that long
settled erreures euen in men otherwyse
god and honest, must haue their tyme of
instruction and persuasion : by these mea-
nes I say, there bee many yet within the
Realme not well taught : the multitude of
which simple men, they hoped by this co-
lour to drawe to the fellowship of their re-
bellion, and that way to haue more helpe
to shalde them selues from the power of
Justice, and so to gene an aduenture by
more ayde to escape the due punishment
for these their Treasons that otherwise in
peasable place of justice they coulde not de-
fend or auoide.

So stil this is but colour, euen as is the
same that foloweth, that her Maiesties cou-
sell

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fell have disordered the Realme. Well they Disordring
knowe it is not so, and well they know that
they nor their auncessors never knewe it so
well ordered. But if any would belieue such
selaunder, they hoped thereby to winne the
moe complices, and so to hide their owne
daunger in the multitude. Consider the
truthe of this colour. They the times, con-
ferre and examine them truly. Let not false
persuasions deceiue you. Be not so wild and
wanton with wealth to forget whence your
wealth commeth, or not to see that the Re-
alme hath it. Had Englande ever in our
memorie so long so blissted peace bothe at
home and abroade? Had euer true Nobilitie
moe tender indulgence and honozable che-
rishing? Had euer subiectes moe true and
free administration of law and right? Was
England euer better ordered in all degrees,
from hys to lowe, till your shamefull rebel-
lion hath interrupted the great blessing of
God? Dy hath all Christendome the like at
this day, your lewd tumult onely excepted?
Hath not her Maiestie with the advise and
ayde of her most honourable Counsell, so or-
dered vs, that we haue as it were standing
on shooe behoden the shipwackes of other
nations? Live we not dayly to our comfort
with the frutes of this good gouernement?

It

It is such, that as the case standeth, he is like
to be vnhappy that shal ouerlyue it. Is this
the thankes due to her Maestie and her
counsel for their care and trauayle for your
preseruation? Suppose you that such kind-
nesse is the way to kepe GOD louing and
beneficiale unto vs? Repent your errore,
acknowledege with thanks the god order of
the realme, that you haue felt with profite,
for sake the disorderers of the comon welthe,
and yelde to suchs god order as they that
haue wel, wisely, iustly & mercifullly orde-
red it can best dispose of you. You see these be
all but false colours to deceiue mo subiects,
to draw moe adherents, to helpe to shroude
your seducers in communitie of perill.

Destruction
of Nobility.

And of like sort, falsehood and impudencie
is that they say effecting to destroy Nobili-
tie. Though some of them that so proclaine
haue bene noble, you must remember how
Nobilitie may rise & fall. There is no tray-
tor, nor noble, how notable soever he be, or how
noble soever his auncesters were. The ad-
uancement for vertue to the most honora-
ble order is no more due to god, valiant and
true Gentlemen, than the defacing of the
former ensignes of Nobilitie, and solemnly
spurning them into a ditch, is a due preiu-
dice to disloyal and untrue subiects, the very

Stayne

Stayne of whose company, presence or felow-
ship in the tokenes of honour true Nobilitie
can not bear. Pitie it is that they haue so
far forgotten the common wealth and their
own, so to deserue. But so deseruing, good ex-
ample and necessarie iustice it is, that they
beare their extremest infamie. Neither yet
hath the Quenes maiestie nor her Counsell
sought their destruction, but they themsel-
ues haue now procured their own and dia-
wten you in with them. Let themselves say
of the benefites they haue receyued of her
maiestie, her god countenance and supposi-
tion, all her Counsels frendly and louing
meanes to do them god: then iudge ye what
cause they haue so to say. As for the rest of
the Nobilitie, as they be most depely bound
to her Maiestie for her god and gracious
tender loue and fauour to them, which they
cease not to acknowledge, and will do, cauer
with the aduenture of their liues, honours
and possessions, in her maiesties defence, a-
gainst all Rebelles and Traytoures, and
namely against your Captaines and you: so
are they ful slenderly beholden to your two
god Erles for desaming them with the par-
tenerhip of so fowle and abominable trea-
sons. And for that the slander is generall,
without particular naming of any, ye must

C.j.

loke

Ioke for the more general reuenge of all nobility against you, no one shzinking or withdrawinge, but every one moste forwardely pressing to purge himself by his god seruice from so great dishonoure, and to shewe hys thankfullnesse (the naturall propertie of honour) to hir maiestie for hir great kindnesse and tender loue to that whole degre. Some of them to their great prayse, you see, alredy haue shewed their truth, in repressing your attempts, refuling your societie, & in readinesse to ouerthow you. Eche man is so like-liest to desire a newe estate, as he hath most cause to be wery of the olde. In what Princes dayes did euer Nobility liue, or can they hope to liue in suche securitie, in suche (as it were) nerenesse and conuenient familiarity with their p^rince, so free from vnjust backbitings, from vaine icelosies & suspitions, from dangers by enemis reports or false accusacions, from tumulte war and malice one against another, yea from all vnsuerties and unquietnesse, as they haue done in her maiesties dayes? It is maruellous and vnnaturally miraculous, that there are founde such two (I mean your two Erles) to shew such vnkindnesse. Thinke not then that any moe of nobilitie be so yl minded. But be not deceyued, take the thing as truthe is, this is but

But a color howbeit in dede aleiso malitious
suttle & dangerous color, partly to the intent
to raise mistrust betwene hit Maestie and
her nobles, if either were not so wel known
to other as they be, & partly o^r rather chiefly
to deceiue and detaine you with hope of that
which is not in deed. But as in the one they
labour in bayne, so in the other learne you
to be wiser, & to trust them the worse here-
after. You find it falleth not out so. Her ma-
iestie hath euer cherished Nobilitie, no one
of that estate hath by her perished in all her
time, they know it and acknowledge it, and
you must safe it. You see that they come not
to you, for all the promises and saythes sup-
posed in your Proclamation. It falleth not
out as you are boⁿe in hand: they are all in
readinesse with their power against you, to
clere themselves, & to wreke the dishonor up-
on you. If this color deceiue you you winke
hard o^r be maruelously blinded. If any
of nobilitie for any contempts o^r other cau-
ses haue ben stayed (whereupon the likely-
hode is that you are the moze led to thinke
this surmisse true) themselves acknowlege
yet with what clemencie they are used, the
world knoweth how so^ry her maestie is to
haue any such occasion: but howsoeuer it be,
they haue smal cause to thank you for agree-

C.1. wings

clemency to
saytors.

ting their case with greater suspitions: and according to that you haue so ill deserued of them, you must accompt that themselues, so farre as their liberties and hir Maesties trust in them will permitte, and all their frendes for their benefite, will with most sharpe reuenge vpon you, do what they can to persuads their innocencie. Whether I trust will hir maestie hir selfe, so yet give ouer the care of her own preseruation, as to conseyne all aduertisements of attempts, and not by god care and heede of hir counsell, yea & extirpation of the contrary, stand vpō her garde against all aduancements of such titles as you wculd preferre being dangerous to hir safetie, and which haue alredy to their vttermost attempted her hyest perill, or yet to leauie in daunger to their malice hir god subiectes that be ielous of hir preseruing. And God giue vnto hir grace the hart in perils touching her person and estate, not to haue too great clemencie, remembryng that though it be magnificall and noble to conseyne treasons, to pardon traytors, to reconcile dāgerous underminers of hir estate: yet the whole realme hauing interest in hir lyfe, by which we all liue, and can not liue wel without her, it is farre more honozable to be god Lady to true men than to false, to the

the whole comon welth of god men that de-
pend vpon her, than to any knot of euil men
that may practise her daunger, by which the
whole realme must nedes come to such con-
fusio, as your wise guides would fain bring
it. But in the meane tyme you see, they haue
brought you in a gay case, vpon trust of their
wordes, their bayne colours in their proclas-
mations, their false promises of great suc-
cours. You are in the way of vndoing soz e-
uer to helpe them to a little leysure to shift,
or (if they abide by it) to give the aduenture
of their most heynous treasons.

And hereto they persuade you with pro-
mise of the helpe of god & god people, direct-
ly against the commandement of God, and good peo-
ple to the disturbance of god people. But, I pray
you, what people, or what goodnesse, loke
they soz to ayde them? The late tumults in
king Edwards time haue taught al the wise
people of the realme, to beware of such fol-
lies. The god & honest subiects of the West, The West
that were then seduced, now haue learned,
and do like god subiectes continue in loyall
dusty and be ready to employ their force a-
gainst you, to teach you by smart that which
ye wil not learn by example. The noble and
wel gouerned city of Exeter hath taught al
Exceter.
Cities & townes the honoz of faithfulnessse.

C.iiij. All

r John
hekes ex-
cellent boke.

At the south, the east, eche part, the land, the
sea, & heauen it selfe are ioyned against you:
Ech man seith the horrore of the fact, but your
selues alone. Reade (I beseech you) the excel-
lent treatise of sir John Cheke knight, of the
Hart of Sedition, there see as in a glasse, the
deseruante of your faulte, learne to wype a
way those spots that haue so sowly arayed
you, that you looke not like Christian people
but like monsters in nature & psonarie, how-
ever your captaines call you god people, be-
ing so rebellious against so god a soueraign &
banded in hostilitie against al god subiects.
So gethe thing that they pretend with mere
contrarietie of truthe, be wyzayeth their open
falshood, whiche they wil to defend the selues
to haue said in one only thing true, that ther
tise to redresse things amisse, say that they
metine not things amisse to be redressed, but
things to be amisse redressed.
In like maner is all the rest. They will
(they say) restore ayncient customes and li-
berties to the churche and realme. Are all cu-
stomes, without respect of god or hads to be
restored? are not rather the hadde to be re-
formed? and so is it true libertie to be deli-
vered from them, and not remayne thral
and bounde vnto them. For he that bindeth
least and setteth freest, posseseth most liber-
tie.

Custome.

Liberties.

tie. If they meane by libertie lewde licentiousnesse, and dissolute disorder of lyfe, to haue no feare of God, prince, law, or shame, to haue no respect or awe of honestie, such libertie I graunt they propounde vnto you, and giue you dayly examples of. But if the true libertie of Christes churche and flocke be, to heare his voyce, and no straungers, to be subiect or in bondage to no strange power or usurped tyrannie that shall sit in the consciences of christia men, captiuing them to an implicite & general faith of what so euer they shall teach without the warrant of Christ the true head of the church, then your great Libertines bring but bondage and slauerie. Beware therfore least vnder name of libertie you take the hevy yoke of thralldom. When most noble and victorious kings and princes, most graue, valiant and wise counsellors and nobilitie, moste learned, discrete and vertuous prelates and other of the clergie haue with their great traueil, study and aduenture, made a conquest of Antichristie that kept vs in bondage, delivred this Kerne alme to very freedom in dede, set it at libertie from soeine tyrants yoke: is this to restore the libertie of the Churche, to make it bondagaine? Can you be so mad to think it? Great are the illusions by those whiche

C.iiiij.

Gods

Cods grace hath forsaken. Pray to God to
bring your hartes to libertie of considerati-
on, and you shall plainly see the libertie of
the church assayled by your owne factions,
the libertie of your consciences captiued, &
the true libertie of your lives in lawfull
thinges restrained. Sweete in deede is the
name of liberty, and the treasure of the thing
it self beyond all value inestimable: so much
the more it behoueth you to take heede that
with the sweetenesse of the name you leesse
not the value of the thyng. You may not
thinke hor maiestie her selfe, and her nobili-
tie, clergie, and other god subiectes, so farre
thowne downe in courage, as they would
lose the iewell of libertie. Much leesse must
ye beleue your licentious boysters of liberty,
that will bring you in ded nothing but bon-
dage. You see the difference of their credits,
and the evidence of your perill: judge ther-
fore the falshood of this colour, as wel as the
rest, and with the sond devise that foloweth:
to pretende a care for their countrey, into
whose bowels they haue thrust their wea-
pon, least they should be behind strangers in
wounding her.

They say they feare a reformation by
Strangers, to the hazard of the realme: and
therefore forsooth these noble hazarders of
their

their owne wealth, estate and hono^r, and of
your sureties, must hazard the realme them
selues, lest strangers shoud:and yet further
withal,lest them selues should not suffice to
hazard it enough, they directly signifie, and
it is wel known,that theselues haue sought
and vsed conspiracie of strangers to further
the hazard to their vttermost. But note the
fraude I pray you, for the meaning is to de-
ceiue you , and therfore it behoueth you to
note it. They will not say directly, we haue
practised with strangers to take our partes,
for that were to b^esde and to plaine: but it
must be pened in such words that you must
be giuen to vnderstand that strangers are of
that faction, yea and so farre forward, that
they are also redy to do that which you haue
enterprised, though forsooth your Captaines
and they be not of one cōspiracie. He is blind
that saeth it not. All this is but to encourage
you and to put you in hope of aide, either by
traitors in England , or enimies abzoade:
whēce it come it makes no mater. But they
deceive you, it will not be:wey it wel,s^ede
not your selfe with vaine hopes.

First,if strangers were disposed to come,
it is a mad saying , let vs rysse and reforme
least strangers come and refoym, as though
strangers hauing purpose to come and in-

Treding to gayn by spoyl, wold come so much
the later for having so much ayd as so many
rebellies to helpe them to spoyle. Therefore,
when they come not in ded, you must nedes
say that you wer falsly so born in hand with
a gay hope, to make you the bolder runnes
to your owne destruction.

Treasons of
Popish reli-
gion.

King John.

Cardinall
Poole.

An winaturall hope it is and beastly, to
ioyne with any straungeres to the spoyle of
their owne countrey. But such is the nature
of that false religion, to regard no country,
faith, nature or common honestie. Remem-
ber I pray you: what yeldeð the realme tri-
butarie and the king Tassall, I meane king
John, but the treason of Popishe Religion?
What gaue the Cowne, to Ludowike the
Dolphyn of France, that invaded and posse-
sed much of the Realme a long time, by the
ayde of disloyal barons in England, but the
treason of popish religion? What sent Le-
gates and Messangers (yea Englishe tray-
tors) about chyld endouie, to forcen empe-
rour and kings, to offer them this Realme
to prey, spoyle and conquest, to exhort them
to turne their prepared powers from invad-
ing the Turk, to make war upon the king
of England our Soueraigne Ladies most
noble father, whom they termed worse thā
any Turke, but treason of popishe religion?

What

What
on to
treaso-
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What hazarded this Realme with subiect
on to straungers in our late memorie: but
treason of popish Religion: What then de-
rived, & yet daily doth, solemne pedigrees to
Spaniards and other foreins, yea and wre-
steth law for dangerous strangers, to make
them acceptable to the deceived multitude,
as though they were our naturall Princes,
but onely treason of popish religion?

But GOD hath hitherto preserued this
land from being subdued by these horrible
treasons, and I trust hee will still, and in
your poore case is most likeliest to leue your
vain trust disapointed. For consider the like-
lihode. The example so toucheth the common
state of all kings and Princes, as you being
rebels may looke for no forein aide, though
it wer but for presidents sake. Such forekins
as might come to you by lande, are truer
frends to the Queene than you be subiectes:
where, by the way, looke for no retre noz
safe refuge, but her maiesties mercy. Other
straungers that in dede haue vttered more
malice to her Maiestie & her realme, & haue
interrupted the god loue and peace, and an-
cient league, amitiie, & intelligenc betwene
her Maiestie and those Princes of whome
she hath mosse constantly well deserued:
alas, they bee neither much terrible to her
maiestie, nor can be much cōfortable to you.

Trolop. A.
B. &c.

President.

Scotland.

Alas.

K. Phillip.

Will they, in such season as may serue your
turnes, hauing so fewe to spare where they
be, bring a meane power by Sea, so farre, so
dangerous a viage, along the Quenes high-
uest coast, in such time of yeare, being ney-
ther able to resist her nauie by the way, lesse
able when their men be landed, and least
able to come againe to fetch them when the
enterprise is ended? Be they so madde, trow
you, to leauic their Pabilitie, Captainnes and
Souldours in their enimies land, inclosed
betwene enimies of both realmes, with-
out more succour than unlikely Fortune
and the trust of a fewe rebelles? No no, they
be not yet so mad, though you be madder.
There must be greater heades and power
than you be, or haue at libertie, that they
will ioyne withall. They can be content
to give you bayne hops perhaps. For if En-
gland may be in tumult, by their practise,
and you come to your deserued end, it con-
senteth and suffiseth them to haue ventu-
red the state at your perill, and to haue gree-
ued her Maestie with alienation and de-
struction of so many poore deceyued Sub-
iects. Looke to your selues well, the bragges
are not perfourmed, the promises are not
kept, you are betrayed by your owne lea-
ders. Call to GOD for mercy by tynes, sa-

tie

title her Majestie with returning to due-
tie, and that with all spedde, least though yet
scape slaughter by the true subiects hande,
you may not with honour be too gently delt
with. Deliuer them that betrayed you,
that they which in proclamatiōs haue pub-
lished vnto you vaine and false hopes of tre-
sors, may vpon scaffolds preache vnto you
the right fruits of rebellion and duetie of
obedience, that their death may doe moze
good in example, than euer their liues dyd
in practise.

This counsell I hope you will folowe,
When the light of true consideration shall
shine into youre harts, and chase away all
darkenesse of these erronious shewes and
false colours that yet haue blinded you: and
so muche the more when you shall further
note all the necessary circumstaunces that
may reduce you to truth. What be youre
leaders? Your two Erles, you know well, The rebels
are euē of the meaneſt of al nobilitie, in Laders diſ-
bautur, credite and power, to conduete you cribed,
through so greate and dangerous an enter-
prise. The one you ſee hardly beareth the
cōtenance of his estate with his ſmal po-
tion of that whiche his ancestors ſometime
had and lost: his dayly ſales and ſiftes for
necessarie, euē then when he hadde leſſe
charge

charge than to maintaine an armes; both in
Hussey and else where are well knownen:
suche power as he hath had and vsed in those
partes about you, is to bee ascribed to her
Maiesties authoritie, vnder whome he ser-
ued, which now is bent against him: other-
wise, neither his politicke greate to rule or
redresse a Realme, nor yet to espie the true
faultes, much lesse the remedie, an unfitte
iudge of religion, and a very euill chosen
challifer of disorderded lyfe. The other, of
no credite, no wisdome nor gouernance, no
abilitie, no vertue. Who knoweth not the
enomities of his lyfe, the indiscretion of
ruling his owne, the great lackes and debts
whcrein he is by his owne faulfe endaun-
gered, the estimation of hym as of a con-
firmed man, none otherwyse regarded
than for the names sake of honor and some
possibilitie that he might perhappes leauie a
better sonne to amed the state of his house?
Thoughe hys Father were touched wyth
many great faults, much noted in y world,
some whereof this Gentleman hath as by
inheritaunce receyued: yet never did he so
hurtfull a deed either to the common weale,
or to his owne name and familie, as when
he begatte so vngracious a sonne. Even
he that never governed well himselfe nor

any

any shing that he hath, whom no wisse man
nor I thinke any of you (as madde as ye be)
would priuately trust with ordering of a
mean housholde, now must take in publike
charge the power of a shiere or two, yea of
all the Realme, if the rest would aduenture
as madly as you. For the case of Religion:
doth any man knowe that euer he preten-
ded any Religion or conscience at all, till
now he maketh an apishe countersaiting
of sayned popishe deuotion? And now yet,
by your gwd iudgement, he that knoweth
neither religion, faith nor learning, must
come to comptroll the iudgement, learning
& faith of the Quenes Maiestie, her Coun-
sell and all her Clergie. What mad absur-
dities are you runne into, to beleve so ap-
paraunt vntruthes, dissimulations and hy-
pocrisies? The residue of your doltish Cap-
taynes, what be they? thinke you they be
men able to beare you out against the pow-
er of a Prince, all her habilitie, Cities,
Realme, subiectes, frendes and allies? One
with little witte fassef, an other in his olde
age weary of his wealth, an other a runne-
away with a young wilde braine tickled to
sic fashions. Alas, what be these to carry
you through the serious and earnest daun-
gerous enterprise that you haue in hande?

They

Omen pla-
etc.

Pretense of
duetie.

They are rather meeter to stay you from it:
wiche men surely to follow your ominous
fatall or vnlucky ensignes, woundes and
crosses, the apt and due signes of iust slaug-
hter, or infamous execution.

But yet perhaps some of you haue this
meaning, that you owe them duetie, and for
duetie you will not forslake any daunger. If
this consideration haue place in any duetie,
it hath it chiesely in the hiest duetie which
you haue despised. A mad excuse it is to say,
you entred into daunger for duetie, when
the principall duetie had you sitts in quiet
without daunger at all. Euen such a fonde
doing of duetie it is, as if one would kill his
Father to please his Maister, or rather
murder Father, Maister and him selfe to
kepe promise with a theſe. What be these
dueties that may moue you? wey them and
compare them. The name of Percies and
Neuilles haue long bene honourable and
well beloued among you, some of you and
your foſfathers haue bene auanced by them
and their auncestors, ſome perhaps be knit
in kinred, ſome be tenauntes, ſome be ser-
uauntes, ſome be with like causes alied and
boarde to the meaner Captaines. Great
things be theſe to moue loue and god ney-
bourhed, and of great impoſtaunce and ef-
ſica-

licacie to drawe honest, true and kinde harted men to sticke by their Lords and frends in al warres against the Princes enimyes, and in all honest quarels and perilles : but small matters they be , yea no causes at all to drawe any man to stand with any man in Rebellions and Treasons. Is Percie and Neuill moze auncient , moze beloued and deare vnto you, than your naturall Soueraigne Ladie the Queene of England , yea or Englannde it selfe ? Dothe one small tenancie moue you moze than the holdyng of the whole realme ? Is not in all your homages and fealties vnto them, sauad your faith, and allegiance to your Souerain Ladie? This is euuen as vntoward a follie, as if a mad sole in a tempest would trauayle to drawne the whole ship to saue one of the mariners cabbens. This is not rightly considered of you.

The common weale is the ship we sayle in, no one can be safe if the whole do perish. To God, & then to the realme, to the crowne, to the lawe and gouernment, your leaders and you and we all do owe our selues and al that we haue, in highest degree of duetie: All other inferiour dueties are but meanes that these may be the better performed . When now your Captaines haue forsaken faith &

D.j. duetie

duetie to god, natural loue and duetie to the
realme, allegiance and duetie to the croune,
obedience and duetie to lawe and gouerne-
ment: it is no following of duetie to follow
them against these dueties, no thoughte they
were your fathers. And that they haue done
so, you may not beleue their pretenses, you
must beleue the boke of god whiche you haue
troden vnder sole, ye must beleue the lawes
of the realme which you haue contēptuously
broken, you must beleue the Queenes Maiestie
her self speaking in her proclamations,
& by the mouthes of his officers, whose graci-
ous voice you haue rebelliously contēmned.

ir doings. Nowe as I haue compared your small
dueties pretended, with your great dueties
forsaken, compare againe your most due du-
ties with your vndue doings. You haue
without warrant from the Queenes Maiestie,
or any by her authorized, assembled
your selues in fercible manner, adhered to
those whom hir Maiestie hath declared trai-
tors and rebelles, you haue levied warre
within the Realme agaynst the Realme,
within the Queens dominions against the
Queen, you haue broken the comon peace,
wherby your selues, your families and pos-
sessions haue hitherto bene preserved, you
haue in your rebellious outrage committed
many

many haynous and horrible factes, you haue
destroyed the monumentes of Gods moste
holy Communion, you haue torne and de-
faced the sacred Bible of Goddes moste holy
Iworde, the very pledge of your saluation,
you haue presumed to alter the forme of
Christes Religion, you haue in dishonour
of Christes most blessed and onely sufficient
sacrifice, set vp the moste abhominable and
blasphemous sacrifice of wycked Massie, you
haue committed vnnaturall and vile cruelties
upon gods ministers the dispensers of
Gods mysteries and of the healthe of your
soules, you haue defaced Gods holy evi-
naunce wherby all mankynde is preserued
in chastitie, and continued by lawfull en-
crease, you haue robbed your neighebures,
spoyled and destroyed the Dukes true sub-
iectes, you haue walled the prouision for
your wiues and children, you haue vndone
your selues. Now you, this be your ducie,
either as Christian men, Englishmen, sub-
iectes, tenuantes, hulbandes, fathers, neigh-
bours, yea or naturall men?

And when you haue thus done, thylike
you to beare it thus away? A piece of the
Bishoprike of Durham and Kichemonde-
shiere containeth not all Englaunde? Your
courage may be good, I would it were em-
ployed

D.ii.

ployed

acir weake-
He.

ployed so better causes: your power is but small. You know you are but few, weake, vnarm'd, vnfurnished to holde out, unlawfully called, vnskilfully guided, slenderly provided for, falsely abused, fondly blinded, your captains not trustie to you nor bound by any authoritie so to be, your company not holden together by any iust power, but that they may slip away as their lust, their wearinesse, their neede, their businesse, hope of pardon or better aduiseinent may come vpon them, your succoures faile you with-in and without, your vitayles in a barren place not lyke long to endure, the season harde, your lodgings incommodious, your housholdes in perill of famine or destruction in your absence, no stoe of armure, weapon nor munition, your number of horse theughe not nowe many, yet daily lyke to bee fewer, those necessaries that you haue eyther for defence, iuasion or sustenaunce being once spente, no way to recover moze, one ouerthowe destroyeth you wholy, you haue no meane to repaire your force, you are enclosed rounde aboute, no refuge by land, no escape by sea. Are not you in a gay taking? And this you know to be true.

On the other side, behold: the dreadfull
maiesie,

maiestie of God the Lorde of hostes is displeased with you, the Quenes highnesse, sometyme your louing Houeraigne Lady, now by your lewdenesse is enforced to bee the heauy minister of Gods wrath against you. The whole nobilitie for their duetie, and the rather for reuenge of the dishonorable spots and suspitions sprinckled vpon them by your traiterous Proclamations, is earnestly bent to ouerthowre you, the whole number of her highnesse true subiects ready to die vppon you, the number is great agaynst you, infinitely exceeding your petit multitude, they bee furnished of all things necessary with a Princes store, and so greate stote as never had any of her auncestors, weapon, armure, shot, pouder, and all sort of munition, vctual abundance, choise of commodious being, strong holdes, ons knot of iust authoritie from which the power assembled can not starte or leuer, skilfull Captaynes, wise Gouernours, orderly proceeding, daily freshe succours at pleasure, power to lase and kill by lawe, a wyde and large Realme gathered together, the countrey round about within hir obeyance, a strong Pavie, god and sure frendes euен in the next forrein part vnto you, the very ground coloures and foundations of

D.iii. your

The Quenes
pover.

The match
compared.

your enterprise be in her Majesties power, and in all necessities or misfortunes, armis vpon armie to bee newe repayzed, so as a fewe victories can not suffice you: finally all aduaantages against you infinitely incomparable. Now you this match be well made: a corner against a Realme, a handfull against hundredds of thousandes, want against plentie, foly against policie, nakednesse against armed force, the succourlesse against abundance of ayde, falsehoode against truth, one or two dolishe madde headeſ against whole Nobilitie, a fewe Rebelleſ against all ſubiectes, the wilde field againſt wronge fortes, an vngodly, weake, foolish, deſtitute, misguided, ſilly, ſmall multitude againſt the wrath of God and power of a Prince: Is it not time for you to be better aduised? See you not your perill: or is it not rather ſo dape that you can not ſee the bottome: Surely it is as deepe as Hell: Which though you can not thoroughly meaſure it, you may iuditely feare it. Dreadfull he is that can ſende both body and ſoule into hell fire. Beside all theſe bodily paynes, the ſtate wherein you ſtand, is the ſtate of damnation, if you die in it, there is no reuerie.

Remember your ſelues therefore be-
tymeſ

mes. weak infinite there offend on, ha followous an ouer b of cler der lo Realme the grit you tha that re is left may, v ſelues impo the fal alone ſtice, v eternal tende t pardon truer ſo euer neſte to leache t

mes. For Gods sake, and for your owne
weale everlastingly, bethinke you of the
infinite mercie of almighty God, whereof
there is no measure. Repent you of your
offending hym, embraze his true Religi-
on, heare his wozde, learne his will, and
follow it. Againe, call to mind howe graci-
ous and mercifull a Quene he hath placed ^{Gods mercy.}
over vs: think vpon the great examples
of clemencie that she hathe vsed, the ten-
der loue that she hath euer shewed to the
Realme, the care shz hathe for vs all,
the griefe shz beareth to lose so manye of
you that might be better preserued: flee to
that refuge, where is the onely hope that
is leste you: make suche amedes as you
may, yelde your Captaines to iustice, your
selues to hir mercie, that if for necessarie
importance of honoure, of president, and of
the safetie of her Maiesties person and re-
alme, you must be some examples of iu-
Example.
stice, you may recover yet the possession of
eternal life: and if her Maiestie shall er-
tende the excelle of hir clemencie to your
pardone, you may acknowledge it in your
truer seruice hereafter: and whether way
so ever it shall please GODD and hir high-
nesse to dispose, you may in life and deathe
leache true obedience, and be examples to

res

Recoueryng your leales and all other barres
after from so soule spot and daunger of re-
bellion. And to this ende, God sende you
his grace.

God saue our Queene
Elizabeth, and con-
found her enemies.

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